

L D 2101
H 848
1859

INAUGURATION OF DR. WOOD

AS

✓
PRESIDENT OF HANOVER COLLEGE, IND.

C. Sherman & Son, Printers,

Philadelphia.

24



EXERCISES

CONNECTED WITH THE

INAUGURATION OF REV. JAMES WOOD, D.D.,

AS

PRESIDENT OF HANOVER COLLEGE, IND.

August 3d, 1859.

PUBLISHED BY THE BOARD OF TRUSTEES.



§ PHILADELPHIA:

C. SHERMAN & SON, PRINTERS,

CORNER SEVENTH AND CHERRY STREETS.

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NOTE.

In the absence of Col. James Blake, President of the Board of Trustees, the keys were delivered to the President elect by the Hon. W. M. Dunn, member of the Board, accompanied by the following charge.

CE 1886

ADDRESS

DELIVERED BY

HON. W. M. DUNN,

TO THE REV. JAMES WOOD, D.D.,

ON THE OCCASION OF DR. WOOD'S INAUGURATION AS PRESIDENT OF HANOVER COLLEGE, INDIANA.*

DR. WOOD: The Board of Trustees of this institution, in the absence of their President, have devolved upon me the duty of appearing as their representative on this occasion, to formally induct you into the office of PRESIDENT OF HANOVER COLLEGE.

The unanimity with which the Board elected you to this responsible office, the cordiality with which your associates of the Faculty have welcomed you to their counsels, and the favour and hopefulness with which your election and acceptance have been received by the patrons and friends of the College, are occasion for profound thankfulness on the part of the Board, and no doubt of comfort and encouragement to you. In calling you to the Presidency of this institution, for the proper management of the affairs of which we stand responsible to the Church and the public, we Trustees have signified, in the most unmistakable manner, our confidence in your qualifications for the position. It is because we have confidence in your Christian character, in the soundness of your judgment, in your literary attainments, and also, because we believe that you will faithfully endeavour to discharge every duty devolved upon you, that we have elected you to this position of great trial, but, as we hope, of greater usefulness.

You having accepted this office, and appearing here to-day, in compliance with our wishes, to assume its duties, I now, as the representative of this Board of Trustees, deliver to you THESE KEYS of our college edifice, as emblematic of the authority with which we clothe you, and present you to the public as the PRESIDENT OF HANOVER COLLEGE.

[Dr. Wood, on receiving the keys, made a brief response, expressing his hope that he might be able to fulfil the just expectations of the Trustees in discharging the duties of the office, of which those keys were an appropriate emblem.]

You need no words from me to impress on your mind a proper sense of the responsibilities of the trust you have now assumed.

* August 3d, 1859.

You know the work whereunto you are called. The Board has not deceived you as to the circumstances, the embarrassments of this College of our Church. You know full well the history of its trials during its existence of now more than a quarter of a century. You know that we have been wandering in the wilderness "lo these many years." Who knoweth but thou art the Joshua that is to lead us across the Jordan into the promised land? At any rate, I will adopt this day and apply to you as appropriate to this occasion, the language which Moses, in the sight of all Israel, addressed to Joshua: "Be strong and of good courage; . . . and the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

From this college edifice, "beautiful for situation as Mount Zion," we now look down upon the Ohio, flowing in its peaceful course, without a murmur, and almost without a ripple on its quiet surface. That river has had its flood-time, when its swollen waters could have floated the commerce of the world. It has had its summer droughts, when the fountains of its supply, in mountain and valley, were well-nigh dried up; when the great red sun, day after day, poured down upon its bosom its fervid rays, drinking up its waters and laying bare its depths. It has had its autumn mists and fogs, filling its valley from hill top to hill top, and burying it from sight. It has had its winter, when its chilled waters were locked in icy chains, and, to the eye, it moved not, but was dead. But look! there it is to-day, a constant, ever useful stream, winding its peaceful course through the beautiful hills of the lovely landscape before us. Like to these are the vicissitudes through which this College has passed. It has had its flood-time of prosperity, when students crowded its halls, so that there was not room to receive them. It has had its summer droughts, when its resources were exhausted; and its autumn, when gloom and discouragement as a cloud enveloped it. It has had its winter, too, cold and dreary, when it stiffened in the fierce frost. Then its enemies exclaimed, "It is dead!" and its friends, with hands hanging down in sorrow, answered, "It is dead; it is dead!" But yet, Hanover College lives. It is a thing of life, like that beautiful river. The fathers, who planted it in faith and prayer, have all passed, or are soon to pass, away. Their sons have arisen in their places, to cherish with affection and love the tree which the fathers planted. And thus we trust it shall be from generation to generation, and that so long as that river shall flow, marking its course by the verdure of its banks and the fruitfulness of its valleys and hills, so long shall this College remain, marking its course in the history of our race, by the rich blessings it shall confer on mankind.

I shall not be guilty of the presumption of undertaking to instruct you in the duties of your presidency; but as the representative of this Board of Trustees, will make, for your consideration, a few

suggestions. You know this College was founded for the promotion of Christian education, and while it was intended that students should here be qualified for usefulness in every walk of life, yet the chief object of this institution is to educate young men for the ministry of the Word. The course of instruction here pursued, and all the influences about this College, should tend, mainly, to the accomplishment of the chief object of its foundation. And, in my humble judgment, in no profession is thoroughness of education so essential to usefulness as in the Gospel ministry. In the great conflicts of opinion constantly agitating the Church and the State, the victory does not depend upon the numbers engaged on either side, but upon the powers of a few well-educated, energetic thinkers. Mind rules the world. It wields the spear of celestial temper that, piercing error, makes it

"Writhe in pain,
And die among its worshippers."

The pen has more power than the sword, and the tongue of the orator is mightier than legions of soldiers. We look to you, sir, and to your associate instructors, to see to it that the young men who graduate at this College shall not only have their minds well stored with useful knowledge, but that they also shall be industrious, searchers after truth, having minds disciplined to investigation, and capable of clothing their thoughts in words of power, that they may prove men of might in the battles of life, of whom "one shall chase a thousand, and two shall put ten thousand to flight."

We want also earnest men, men of strong convictions of right and duty; men who in the exigencies of the state, would, if need be, sacrifice their lives and their fortunes in defence of human rights; and men in the Church, so grounded in the faith, so imbued with Christian principles, that they would "stand up for Jesus," though the furnace of persecution should be heated for them, "one seven times more than it was wont to be heated."

Not only is your position, as President of this College one of high responsibility, but it is also one of high honour. It is highly honourable, because it may be made highly useful. There is power in it. You are here brought into contact with the minds of young men at the most impressible period. Act upon them, influence them, and they in turn shall act upon and influence other minds, and these again others, in a still widening circle, extending through space, and continuing through eternity. What a fearful power is here! Thoughts may fall from your lips in tones that shall vibrate forever. The sun, with his pencil of light, paints an image on the face of the burnished metal. That image shall fade; that object shall perish; that sun shall cease to shine; but the impression you make on the mind's ethereal essence is as imperishable as the soul itself.

With such solicitude and yet such cheerful trust as a father con-

fideth the daughter of his love to the husband of her choice and of his approval, do we Trustees now commit to your keeping the interests of this College. You are now "the man of the house," the head of this family of professors, tutors, and students, and the public will hold you mainly responsible for the proper and efficient administration of its internal affairs. Sustained as you will be by able and experienced professors, we trust you will, without difficulty, maintain wholesome discipline, and furnish thorough instruction. Fathers, from far and near, will come here with their sons and commit them to your care to be educated for usefulness in life. And the widowed mother will also come, leading by her hand the son "whom her soul loveth," and with prayers and tears will ask you to be a father to that son in the perils and temptations of his youth, and to educate him for the duties of time and the realities of eternity. These youths are the blocks of marble from the quarry, to be by you and your assistant instructors worked and fashioned into forms of manly strength and beauty.

After a time, these fathers and mothers will return to receive at your hands these sons whom they have committed to your guardianship. Let not their just expectations be disappointed. Return to them their sons, so educated, physically, morally, religiously, and intellectually, that whether they shall become great men or not, they shall at least be good and useful men.

In conclusion, let me say, for your encouragement, that you will be sustained in the difficulties and responsibilities of your new position by the counsels of this Board of Trustees, by the sympathy and co-operation of these Professors, by the friendly interest of those who have been educated at this College and are now scattered throughout the land, occupying positions of influence and usefulness, and also by the prayers of God's ministers and people. And I trust that a greater than Moses, even the Lord of all, is saying to you, to-day, as he said to Joshua, when he gave him charge concerning Israel: "Be strong and of good courage; . . . and I will be with thee."

INAUGURAL DISCOURSE

DELIVERED BY

REV. JAMES WOOD, D.D.,

PRESIDENT OF HANOVER COLLEGE, INDIANA,

ON THE TRUE ENDS OF COLLEGIATE EDUCATION, AND THE PROVISIONS REQUISITE FOR THEIR ATTAINMENT.*

WHEN our ancestors located themselves in North America, their first care, next to the erection of dwelling-houses and churches, was the establishment of Literary Institutions. Primary-schools and Academies occupied, of course, their earliest attention. But they also looked beyond these. Some of the colonists were men of mark. They had been educated in the Universities of Europe, and they cherished the high aim of planting in the virgin soil of America, schools of equal rank with those of the Old World. During the period of their colonial existence, they secured charters for nine institutions, in which were conferred degrees in the liberal arts; and within twenty-three years after the close of the memorable struggle which issued in the separation of the United States from Great Britain, eighteen additional Colleges sprang into existence, extending from Maine to Georgia, thereby demonstrating to the world, that the same patriotic spirit which made our soldiers victorious in war, was equally energetic in the more sublime and peaceful pursuits of science and literature. This enlightened spirit has continued to animate the minds of the American people. With the extension of our national domain, halls of science have been speedily opened in new States and Territories, until we now number over one hundred and forty chartered Colleges and Universities.

In view of these facts, it is natural for us to inquire, *What are the true ends of Collegiate Education, and what provisions are requisite for their attainment?* These inquiries, though distinct, are so involved in each other, that they may be discussed without a formal division. Indeed, a full discussion of either, requires a virtual answer to both.

* August 3d, 1859.

The true ends of Collegiate Education may be stated in general terms, in a single sentence, viz., the higher and more mature cultivation and improvement of our intellectual and moral powers, and the adaptation of this advanced culture and progress in science, literature, and moral training to the practical purposes of life. Elementary education is usually begun in the family, and is continued and carried forward in the primary school and academy. If parents, guardians, and teachers, entertain correct views concerning the ends of this early and primary education, they aim to initiate those juveniles into the same literary and moral tuition which the College is designed subsequently to mature and consummate. The methods to be pursued in these successive stages, are of course different, because the severe studies of riper years are not adapted to the tender nurture of childhood. But the objects contemplated are substantially the same, viz., to discipline their intellects and hearts; to teach them how to think and reason correctly; to impart a knowledge of the arts and sciences; to improve and refine the manners; to imbue their minds with sound moral and religious principles; and to qualify them for enlarged influence and usefulness among men.

These general ends of Collegiate Education, ought to be kept in view by every student, without regard to the particular profession which he intends to pursue. They are essential to a complete education. If he ignores or neglects these ends, there will be a corresponding neglect in using the appropriate means, and hence his education will necessarily be defective. But with these general ends, which should never be lost sight of, the candidate for college degrees enjoys ample opportunities for making special preparation for the particular work which he designs ultimately to pursue. His future avocation is often determined upon before he enters college, and in some institutions the curriculum of studies is arranged, with a view to this fact, into classical and scientific departments. But without such a division, and the pursuit of one or the other, at the option of the student, and without omitting any part of the college course, special reference may be had to his intended vocation, in the comparative attention which he devotes to different branches of science and literature; and this, instead of being left to accident, might be laid down in the schedule of college studies.

Particularly in our age and country, a Collegiate Education must be adapted to qualify young men for the active duties of life. Study is in order to action. A mere bookworm, who cleaves to his studies with the tenacity of a leech, but without the power of locomotion, is very inadequately educated, however great the amount of knowledge he may have acquired. His education might have suited a former age, when learned men were expected to accomplish little more than to preserve from extinction the science and literature of preceding generations. But in our days learn-

ing must be immediately employed in diffusing knowledge among the people, in promoting agriculture and the mechanic arts, in extending commerce, in improving the means of defence against foreign aggression, in administering justice, enacting laws, and advancing the moral and religious well-being of mankind.

Accordingly, the young bachelor of arts, who has been actuated by correct views concerning the true ends of Collegiate Education, makes his exit from the platform, where he receives his diploma, with his mind enriched with knowledge, and his heart with virtue ; with a just sense of his responsibility to God and his duty to men. He determines to spend his days, not in learned leisure, or in an ambitious chase after fame ; but in promoting the highest interests of society, and the prosperity of the Church. If he engages in professional studies, and prosecutes them with these views, he will enter the arena of public life with all the requisites for a successful and honourable career. Or, if he lives a private citizen, he possesses those intellectual and moral qualities which will elevate and adorn his individual character, and make him an angel of light and love to the social circle in which he moves.

Before considering what provisions are requisite for attaining the true ends of Collegiate Education, we will notice an objection, that colleges themselves are not the most eligible means for attaining these ends. We admit, that in some rare instances, men become distinguished lawyers, jurists, and statesmen, eminent physicians and divines, able teachers and professors, scientific agriculturists and architects, skilful bankers and accountants, eminent orators and poets, without having enjoyed the previous advantages of a Collegiate Education. We honour those self-made men who have thus pursued their way to distinction, notwithstanding the serious difficulties which impeded their progress. But it must not be forgotten that college-graduates are self-made men also, in the proper sense of this term, if they ever accomplish anything important in the world. Both at college and afterwards, they must proceed on the motto adopted by Lord Bacon, *Inveniam viam aut faciam ; I will find a way or make one.* But college students have facilities for improving their powers of invention, and for attaining eminence in the arts and sciences, which cannot be enjoyed to the same extent elsewhere ; and if they apply themselves to their utmost ability, they lay those deep foundations of future influence which qualify them to occupy the highest standing in society. The difference between these and other self-made men is, that they are better made. Their education is more thorough and complete. Accordingly those who have distinguished themselves, without these previous advantages, are so few as to form only an exception to a general rule. Most of our eminent men, both in Church and State, are college graduates, and they owe their official elevation in a great degree to the superior advantages which they thus enjoyed.

The history of education in ancient, as compared with modern times, will show the signal benefits which the world has derived from Colleges and Universities. Among the Greeks and Romans these institutions were unknown. They had their *gymnasias*, where young men engaged, in a state of nudity, as the name imports, in physical exercises; but where also "philosophers, rhetoricians, and teachers of other branches of knowledge, delivered their lectures." Socrates is the reputed originator of this mode of instruction. The famous Academy of Plato, a disciple of Socrates, was a *gymnasium*, located in the grove of *Academos*, and designed primarily for physical sports; but was occupied by that eminent sage for delivering lectures on rhetoric, logic, and philosophy. Demosthenes, the most famous of Grecian orators, and Aristotle, a prince among ancient philosophers, attended his lectures. Aristotle, after having been his pupil for some years, established a school of his own at Athens, and added to the themes usually discussed, the subject of natural history. He became so famous that he was selected private tutor to Alexander the Great. Philip of Macedon, Alexander's father, wrote to him the following remarkable letter: "King Philip of Macedon, to Aristotle, greeting. Know that a son has been born to me. I thank the gods, not so much that they have given him to me, as that they have permitted him to be born in the time of Aristotle. I hope that thou wilt form him to be a king worthy to succeed me, and to rule the Macedonians."

The art of printing being unknown, authors were accustomed to rehearse their compositions in public, as the best means which they enjoyed for communicating to others the fruits of their literary labours. Herodotus recited his *History of the Olympic Games*; and other writers of distinction adopted the same course. Tacitus, Juvenal, and Horace, all allude to this method of publishing literary productions, and they make particular mention of the poets, who, if they could not secure an audience otherwise, resorted to the baths and other public places, in order to obtain an opportunity of reciting their compositions. Juvenal suggests (satirically), "that the poet who wished his works to become known, might borrow a house for the purpose of public reading, and that the person who accommodated the writer might place his friends and freedmen on the back seats, with directions to be liberal in their applause."*

With such limited literary advantages as these, it is not strange that the number of learned men in ancient times was so small, or that so little progress was made in science and literature. The branches of learning pursued were so few and elementary, that sufficient opportunity was not afforded for that profound and expansive range of thought which subsequently characterized men of learning under a more favourable state of things. Children were regarded as the property of the State, and with the exception of

* Dr. Miller's *Retrospect of the Eighteenth Century*. Vol. II, pp. 506-8.

the nobility and priesthood, they must become either soldiers or slaves. Skill in the use of arms was accordingly their highest idea of youthful education, and military glory the grand incentive to zeal and diligence in their preparation for future life. Some of the most renowned philosophers and orators were inured to the toils and perils of the camp and battle-field; and Socrates, as occasion required, alternately delivered lectures on literature and ethics, or performed the duties of a soldier.

Anniversary orators, on the Fourth of July, or at college-commencements, may eulogize the learning, liberty, and high civilization of Greece and Rome. But if we subtract from the list of brilliant and honoured names a few well-known individuals, the galaxy of Grecian and Roman glory will lose its splendour—and the stars which would remain will be of so small a magnitude as to be scarcely deserving a record on the page of history.

In ethical instruction, Socrates, Plato, and Aristotle, were far in advance of their age. We might assign reasons which render it highly probable that they derived their moral and religious knowledge from the Jews, or in other words, from the Holy Scriptures. But so small an impression did their teachings on this subject produce on the public mind, that Socrates was condemned to death on a charge of corrupting the Grecian youth, because he inculcated the unity of the Divine Being, in opposition to the prevailing Polytheism of the people; and Aristotle committed suicide in order to escape a similar fate, exclaiming, as he left Athens, where he was about to be summoned before the Court of Areopagus, and alluding to the condemnation of Socrates, "I will spare them the guilt of a second crime against philosophy."

But though the most prosperous periods of Grecian and Roman literature, science, and religion, were much less brilliant than some may have imagined, they suffered at length a sad decline. The Roman arms made Greece a province of the Roman Empire, and the metropolis of learning was transferred from Athens to Rome. The succeeding century, and particularly the reign of Augustus, was a proud and auspicious era for literature. It produced a host of Latin historians, poets, and orators. But Rome was at length invaded and overcome by the Goths and Vandals. The lights of science and literature were almost extinguished. A long night succeeded, denominated the dark ages, which continued for ten centuries, if we date the revival of letters at the usual period assigned in history to that event. But long before the Reformation some rays of light were shot across the horizon of darkness. According to Hallam, "the praise of having originally established schools, belong to some bishops and abbots of the sixth century. They came in the place of the imperial schools overthrown by the barbarians." These schools, however, were chiefly for the benefit of the clergy, and the sons of princes and nobles, who repaired to the monasteries to pursue the limited course of study, denoted by the

terms trivium, and quadrivium, and forming together the entire curriculum of education known in that age. The trivium consisted of grammar, rhetoric, and logic; the quadrivium, of arithmetic, music, geometry, and astronomy.

The honour of having established the first university in Europe, is ascribed to Charlemagne, Emperor of France and Germany, near the close of the eighth century. He was prompted to this measure by that remarkable people, the Arabians, who, having imported into Arabia some Greek books from the Asiatic provinces, were so much interested in their contents, that they petitioned their Caliphs to obtain from the Emperor at Constantinople, the best Greek authors. These they translated into Arabic; and, in their further incursions, they carried these books with them into Europe, where, by order of Charlemagne, they were again translated from Arabic into Latin. He also established four universities—Paris, Bononia, Pavia, and Osnaburg. Not long after, Alfred, King of England, it is believed, founded the University of Oxford, in imitation of his illustrious compeer, Charlemagne. With these beginnings, institutions of this character gradually increased in number, down to the time of the Reformation, at which period colleges and universities existed in every nation of Europe.*

The importance of these institutions is briefly stated by a sensible writer, in the following words: "When first established, their importance was incalculable. They collected the learned, who were few, and gave them a compact and honourable confederacy against the ignorant, who were powerful and many. They gave rise to the plan of collective exertion and emulative industry, which encouraged the energies of the mind, and advanced the progress of discovery more than any solitary and detached application, and they supplied a continued growth of cultivated talent, for the demands of successive generations."† These pregnant remarks furnish a theme which might be expanded into a volume. We invite special notice to a single assertion, viz.: that colleges and universities "*gave rise to the plan of collective exertion and emulative industry, which encouraged the energies of the mind, and advanced the progress of discovery.*" As an illustration of this fact, let it be remembered that all the most grand and most valuable discoveries which have ever been made in the sciences, and the most remarkable and useful inventions in the arts, were made subsequently to the founding of colleges and universities, and as the fruit of that awakened intellectual energy consequent on the successful operation, progress, and continuance of those institutions. To mention no others, when, and how, originated the art of printing? the mariner's compass? the telescope? a knowledge of the laws of attraction and gravitation; and the modern system of astronomy?

* See Wharton's Introduction of Learning into England.

† Taylor's History of the University of Dublin.

inventions and discoveries which have revolutionized the literary, political, commercial, and religious world. They were all connected, directly or indirectly, with Collegiate Education.

But time forbids the further prosecution of this train of thought. A single example will suffice for a specimen of those distinguished scholars and philosophers, who, in successive periods, contributed to the advancement of science in Great Britain, through the advantages enjoyed at the English Universities. The illustrious Sir Isaac Newton was the greatest luminary of science which the world ever produced. When a boy he was sent to Grantham, a public school, chartered in the reign of Edward VI. Here he instructed the other boys in the best mode of making paper kites. He made a small wind-mill, and put a mouse in it for a miller; he also constructed a miniature sun-dial. He is said, however, to have been negligent in his studies, and to have stood low in his class. But having received a severe kick from another boy, he resolved to take on him a twofold revenge—first, to give him a thrashing, and secondly, to excel him as a scholar; both of which he put into execution: and he kept rising till he took a higher stand than any other boy in the school. But, owing to the second marriage of his mother, he was obliged to suspend his studies and become an overseer of her farm. His mills and mouse-gear, his paper kites and sun-dials, and his books too, were exchanged for the various duties of the farm and market. He pursued this avocation for several years, and would probably have continued a farmer till death, but for his mother's brother, a clergyman, who had been educated at Cambridge, and by whose advice and influence his nephew was sent to Trinity College, Cambridge, the place of his uncle's education. Here he obtained a fellowship, and laid the foundation for those discoveries in philosophical and astronomical science which commenced a new era in the history of profound and liberal learning.*

We will now proceed to specify some of the provisions which are requisite for attaining the true ends of Collegiate Education.

1. The course of study ought to be adequate to meet the demands of any vocation which the under-graduates may have in view. In the Middle Ages, and under the patronage of feudal princes, and the Papal Church, though colleges and monasteries were objects of veneration, and often of special benefactions and immunities, learned men, the number of whom was always small, formed a class by themselves, almost wholly secluded from the rest of the world; and their learning was like statuary, valuable as tablets to perpetuate great events, but producing little effect on the public mind. The Latin language was the only one deemed fit for science and religion. Learned men, even in common conversation, generally conversed in Latin. The massive tomes which they penned

* See British Classical Journal, for this, and other examples bearing on the same point.

as authors were in Latin. The themes discussed were frequently mere scholastic subtleties, which could not be understood by ordinary minds; and if they could, they were of little practical utility. The founding of colleges and universities produced, in process of time, a great change in the course of studies. Education became more practical, and to meet this change, a demand was created for new branches of knowledge, adapted to the progress which had been made in the arts and sciences. These changes have been going on in successive periods down to the present time, and hence some studies are demanded now which were passed over in a cursory manner, or not attended to at all in former centuries.

But unhappily, in this rapid and utilitarian age and country, there is a disposition, instead of adding these new branches to the old curriculum of studies, to abridge the college course, and permit mathematics and the natural sciences, with modern languages, to take the place of the ancient classics. This public taste has been created in part by the United States Government, in establishing the Military Academy at West Point; and by the public graded schools in several States, formed in this particular on the same model. Those institutions are rendering an important service to the country; and they seem to make it necessary to connect a scientific department with our colleges, corresponding in character to the course of study pursued in those schools. But, in yielding to this demand of public sentiment, it should be distinctly announced that a full and thorough course is as much to be preferred as the difference which it requires in time and expense. Because surveying and civil engineering, chemistry, geology, electricity, &c., together with English literature, and perhaps French and German, may be sufficient for ordinary practical purposes, it does not follow, as some suppose, that there is no necessity of spending several years in acquiring a knowledge of the Latin and Greek. Though we would not diminish an iota from the highest ground assumed by any as to the importance of mathematical studies, or the study of natural science, or of English literature, or the modern languages, we must protest against the practical undervaluing of those venerable classics, which, from the first establishment of colleges and universities, have contributed so largely to that intellectual distinction and influence, which have been styled the "manorial rights of learning, and its title to the tribute of public esteem."

To dispense with the study of Latin and Greek, on the plea that they are dead languages, and therefore of no practical value, is about as cogent a reason as it would be for a geologist to dispense with mineral specimens, because they are layers of inanimate rock; or for an anatomist to dispense with a human skeleton, because it is composed of dry and lifeless bones. The study of the ancient classics is among the best means, if not itself the very best, which can be employed to discipline and improve the mind. Language is

the most striking exponent of our rational nature,—that which distinguishes us from brutes. We think in words. The analysis of words and sentences, the study of their grammatical construction, and their translation from one language into another, train our thoughts to flow with precision and perspicuity, like subjecting precious metal to the heat of the crucible, by which it is rendered pure and lustrous.

And further, an accurate acquaintance with the ancient classics, and the exercise of translating them into English, make us better acquainted with our own language. The English is our vernacular tongue, and it ought to be cultivated and perfected with feelings analogous to those with which we cherish affection for our own countrymen and kindred. A PROFESSORSHIP OF THE ENGLISH LANGUAGE AND LITERATURE would be a valuable addition to our curriculum of college studies in this institution.* If, as has been affirmed by a writer already alluded to, the introduction of the study of common law into the University of Oxford promoted patriotic and liberal feelings in the minds of the students, we may argue, with much probability, that the introduction of English literature into our colleges will have a similar tendency on the minds of American youth. The literature of a people, as well as their laws, gives tone to their national character; and it is not less a source of just national pride to possess a language which is pure and classical, than a constitution and laws which are enlightened and free.

But the introduction of this new professorship should form an addition to the present course, and not a substitute for Latin and Greek. A substitution of this kind would result in a failure to accomplish the very object which an English professorship has in view. The Latin and Greek, it is true, are not the parents of the English, though many English words are derived from those languages. The study of the English involves the study of its early history in its Anglo-Saxon and Teutonic origin. We admire the Anglo-Saxon. Many Saxon words we prefer to any others of the same signification. They have a brevity and euphony which render them remarkably forcible in expression, and musical in tone. But it must not be forgotten that the ancient Saxon was rude and barbarous. Prior to the eighth century, the Britons did not possess even an alphabet. The venerable Bede was the first to cultivate the native language. He was also in other respects the most learned man of that age, and he did more than any one else to elevate the people from their former barbarism. He is styled by Burke, the father of English learning. But if he had been unable to study the Greek and Roman writers, to whom he is said to have

* It has been claimed for Lafayette College, and with apparent justice, that that institution has the honour of being the first American college which has established a professorship of the English language. This example is worthy of imitation by other colleges.

resorted as the "purest sources" of learning, he would have been illy qualified for his important work.

The rise and progress of English literature, in their relation to Latin and Greek, were like the German. A hundred and fifty years ago, the German language was not regarded by Germans themselves as fit to be employed in writing books, either on science or theology. The practice of translating from Latin and Greek into German, which then commenced, imparted to that language in due time a classic purity. The number of learned works now published in German, is probably as great as in any other language on the globe. In like manner, the classical purity of the English, and our present facilities for studying it with success, are owing to the labours of literary men well versed in Latin and Greek. Except for this, Horne Tooke could not have written his able work on philology, entitled "The Diversions of Purley;" and Noah Webster could not have produced his standard Dictionary, which, according to the admission of Lord Brougham, has "virtually placed the English language on a level with the classical languages of Greece and Rome."*

2. In order to attain the true ends of Collegiate Education, accurate and thorough scholarship, with a good moral and gentlemanly character, should be required and insisted on as an indispensable pre-requisite for securing a college diploma. An extensive and full curriculum of study will not suffice, unless our colleges practically adhere to the rule of exacting from under-graduates a thorough acquaintance with all the branches included in the prescribed course. With a view to this, care should be taken that none are matriculated who are not well qualified. Those who enter college with a partial preparation, seldom make up the deficiency; or if they do, it is frequently with the loss of health, in consequence of extra exertions. By a thorough previous preparation, they can with ordinary diligence sustain themselves, and graduate with respectability and honour.

And further, when students are admitted to college, let it be done under a distinct pledge that they will maintain industrious, moral, and gentlemanly habits. When young men go to college with no love for science or literature, and with the expectation of obtaining a bachelor's degree without the labour of accurate and thorough scholarship, who expect to acquire the imperfect knowledge which they obtain, through the aid of their classmates, or by consulting keys and notes of lectures, who feel themselves exonerated from the rules of polite society, and even from the laws of the land, and are disposed to indulge themselves in nocturnal vices and irregularities, it is obvious that they entertain no adequate conceptions of the true ends of Collegiate Education, or of the proper means of obtaining them. If any such have been inadvertently admitted to

* Note in Dr. McPhail's Inaugural.

this college, or if they have it in contemplation to become members, we seriously advise you young gentlemen either to correct your views and reform your habits, or to seek your literary honours at some other institution. If your intellectual and moral proclivities are so debased, that neither college laws, nor civil and divine laws; neither your own reputation as gentlemen, nor the usages of refined and virtuous society; neither a desire for knowledge and wisdom, nor a noble ambition to gratify and honour your friends, and benefit your country and your race, will influence you to be diligent in study, and upright and gentlemanly in your deportment, the effort to elevate you to a reputable standing as scholars and as men, will be an Herculean task.

College students ought to act on the principle that a want of courtesy and politeness in their intercourse with each other, with the college Faculty, or with the citizens of the place in which the institution is located, is no less reprehensible than it would be at their father's fireside, or in their mother's parlour. One of the aims of college life is to humanize the feelings; but it fails to accomplish this end, if a young man is permitted to hold a good standing as a collegian, when he practises any kind of rudeness, which, if practised at home, would exclude him from refined and genteel society.

Still worse is that spirit of vandalism, which some young men, while at college, take the liberty of practising, in the destruction of public and private property, as though a club of college students might with impunity commit all sorts of depredations, not excepting those which, if committed elsewhere, would render the culprit liable to the severest legal penalties. May a kind Providence deliver us from the annoyance of ever having a single student of this character at Hanover College.

For the encouragement of high literary attainments, of a courteous and manly bearing, and of an elevated, Christian morality, the honours of college should in our judgment, be so awarded as to furnish due incentives for each of these requisites; all of which should likewise be so associated together, that a material failure in *one* of them would be a forfeiture of the intended honours. Foundations for scholarships ought also to be based on the same principles. These foundations are often of great value in affording facilities for the indigent to obtain a liberal education. But these scholarships ought not to be given indiscriminately to young men, merely because they are poor. They should be awarded to the talented and meritorious. Most of the literary honours in the University of Dublin, are said to be obtained by students called *sizars*, i. e., students whose pecuniary means are small, and who receive admission to the University free of expense, as a reward for distinguished scholarship and high moral character in the preparatory department.

But after all, we must appeal to the understandings and consciences of young men themselves. The pursuit of knowledge and

virtue was described by the ancients, as a laborious ascent to the summit of a rugged and lofty eminence, on which the temple of science and wisdom was supposed to stand ; implying that the effort to become wise and good, is laborious, and requires the utmost attention. They also represented the retrograde movement as easy, but ruinous ; from which they could be recovered only by divine grace. Thus wrote an old Roman bard : "*Facilis descensus Averni,*" &c., which Dryden translated as follows :

"The gates of hell are opened night and day,
Smooth the descent and easy is the way :
But to return and view the cheerful skies,
In this the task of mighty labours lies ;
To few great Jupiter imparts that grace,
And those of shining worth," &c.

These sentiments, though penned by a heathen, are true and important. If vigilantly and prayerfully attended to by college students, there would be no necessity for the checks and restraints, reproofs and admonitions which are so frequently required in our institutions of learning. Then their progress in learning and virtue, though not free from toil and labour, would be pleasant, and not painful. Colleges would not be in imagination, but in reality, Academic shades, Pierian springs, where students would resort for the love of learning and virtue, and where they would enjoy, in their own happy experience, the glowing description of John Milton, in these eloquent words : "The path of virtuous and noble education is laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

3. A further requisite for attaining the true ends of Collegiate Education is, that religious instruction must form a part of the regular college course. A provision to this effect was expressly made in the plans of the first four colleges established in the American colonies. The first of these was Harvard University, in 1642. The constitution proposed as the object to be attained in its foundation, "piety, morality, and learning. And for the purpose of securing these ends, the students were to be practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic of the sacred writings. They were carefully to attend God's ordinances, and be examined on their profiting, commonplacing the sermons, and repeating them publicly in the hall. In every year, and in every week of the college course, every class was practised in the Bible and catechetical divinity."*

The next in the order of time, was William and Mary, at Williamsburg, Va. The charter bears date, February 14th, 1692 ;

* Note to President Quincy's History.

the preamble to which says, "Their trusty and well-beloved subjects, constituting the General Assembly of the colony of Virginia, have had it in their minds to found and establish a certain place of universal study, or perpetual college of divinity, philosophy, languages, and other good arts and sciences—to the end, that the Church of Virginia may be furnished with a Seminary of ministers of the Gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated among the Western Indians, to the glory of Almighty God."*

The next was Yale College. "At a session of the colonial Congress at New Haven, in October, 1701, a petition was presented to that body, signed by many ministers and others, which stated that from a sincere regard to, and zeal for upholding the Protestant religion by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this colony, wherein youths should be instructed in all parts of learning, to qualify them for public employments in Church and State, and that they had nominated ten ministers to be trustees, partners or undertakers for founding, endowing and ordering the said school, and thereupon desired that full liberty and privilege might be granted to said undertakers to that end." The institution was opened at Killingworth, where the first rector of the college resided; but the commencements were held at Saybrook. After the union of the colonies of Connecticut and New Haven, in 1760, the college was removed to New Haven.†

The fourth of these institutions was the College of New Jersey, founded in 1740. "The *design*, as well as the origin of this institution," says the venerable Dr. Green, "is manifest from the statement that has been made. It is apparent, not only from the motives which so powerfully influenced those who first projected the college, and who laboured so long and earnestly to establish it, but from the express and repeated declarations of Governor Belcher in his replies to the addresses of the original trustees, that this institution was intended by all parties concerned in founding it, to be one in which *religion and learning* should be *unitedly cultivated*, in all time to come."‡

These statements show the views of our colonial ancestors on this subject; and they are as worthy of being respected by the American people, as were the views entertained and expressed by the same men, and their patriotic compeers, on the subject of human rights, and of civil and religious liberty.

* See Dr. Foote's Sketches of Virginia. The college was projected, and the charter obtained by the Rev. James Blair, who made a voyage to England for this purpose. William and Mary, who were then on the throne, named Mr. Blair, in the charter, as the first president, and he acted in that capacity till the year 1742.

† See Dr. Sprague's Annals of the American Pulpit.

‡ Dr. Green's Historical Notes of the College of New Jersey.

One of the means employed for carrying into effect the religious design indicated in these extracts, was the daily reading of the Bible, accompanied with prayer in the college chapel, and public religious worship on the Sabbath. In Harvard, particularly, provision was also made in the charter for recitations from the Sacred Scriptures. It is probable, however, that this provision was not carried out in practice, as Princeton College seems to have been the first in this country where the Bible was made a regular college study.* This exercise is still continued in that college, and with the most salutary results. It is attended by all the students, and occupies the place of a second religious exercise of a more public character on Sabbath afternoons. The plan has been fully indorsed by the Board of Trustees. In 1854 the trustees appointed a committee of their own body to report "*whether any, and if any, what measures ought to be taken to infuse more religious instruction into the course of studies, and to secure more pastoral oversight of the students.*" The committee consisted of the Rev. Drs. C. Van Rensselaer, John McDowell, and David Magee, *nomina clara*, whose able report was unanimously adopted by the Board, and it expressed, in strong terms, a conviction of the great importance of religious instruction to the prosperity of the College, with a high, yet merited commendation of the fidelity of the excellent and devoted President.†

The study of the Holy Scriptures ought to be included in the programme of every American college, and be made, as at Princeton, a subject for the final examination, like any other branch of study. The Bible deserves to have the place of a classic; and in addition to its regular study in English, it should be studied also in the original Greek and Hebrew. If a knowledge of Pagan classics may be properly insisted on, much more an acquaintance with God's own book, the most ancient and important volume known to mankind.

The ancient Jews, like other ancient nations, had no colleges; but the Bible was made, by Divine authority, their daily text-book in every household in the land. And the effect was, that though

* Our reason for this opinion is, that the Rev. Dr. Samuel Miller, whose historical knowledge was remarkably accurate and extensive, proposed at the centennial celebration of the College of New Jersey, June, 1847, the following sentiment: "The venerable Ashbel Green, D.D., LL.D., our venerable eighth President: we honour him, as the first head of a college, in the United States, who introduced the study of the Bible as a regular part of the college course."

† The closing paragraph of the report, "expressing the obligations the College is under to its present President, for the assiduous and faithful attention to its religious condition during a long series of years, while Professor and Vice-President," concludes as follows: "If his public administration shall be distinguished in nothing more than by adding to the religious instruction in the course of studies, and by increasing the pastoral oversight over our beloved youth, his name will go down to posterity, on the roll of Dickinson, and Burr, and Edwards, and Davies, and Finley, and Witherspoon, and Smith, and Green, and Carnahan, with light undimmed by the brightness of his compeers."

inferior to several other nations in science, literature, and arms, the Jews stood far above all others in moral purity, domestic happiness, and social prosperity. Young men are very partially educated unless they have studied with care this Book of books; and to study it in the Greek and Hebrew originals as well as in English, is doubly profitable to college students, by giving them the intellectual as well as moral benefit of studying inspired thoughts in inspired words. It is like tracing the mighty Mississippi, the father of waters, to its crystal fountains in the northern lakes.

It must be admitted, that there is a practical difficulty in studying Hebrew in our colleges; first, because the schedule of college studies is so large as to leave little time to devote to it; and secondly, because theological students, who alone, with some exceptions, desire to study Hebrew, are too much inclined to make the knowledge of this language, which they acquire at college, a substitute for the first year's course in a Theological Seminary. They may regard this as an advantage, by shortening their course one year. But we consider it an evil. Time thus gained, unless followed by extraordinary exertions in succeeding years, will subject ministers to the penalty of a perpetual discount on the ability and effectiveness of their public performances. If some knowledge of Hebrew were required for admission into our Theological Seminaries, and incentives thereby furnished for all our colleges to teach the elements of this sacred language, as a few of them now do, this difficulty would be remedied.

4. In order to attain the true ends of Collegiate Education, it is requisite that the college Faculty be composed of well-qualified and faithful men. In addition to competent talents, sound discretion, genuine piety and skill in communicating instruction, they ought to possess profound and varied learning. And with a view to this, it is important that our colleges enjoy the advantage of *fellowships*, by which an opportunity may be afforded for graduates of superior merit, to prosecute their studies for a few years after they have received the bachelor's degree. A collegiate course is not regarded, by reflecting men, as the complete acquisition of a learned education; but only as laying a good foundation on which graduates are expected to build the superstructure. They must be students all their lives, if they become eminently learned men. But in endeavouring to arrive at this distinction, in our country, literary men generally labour under the serious disadvantage of being obliged to engage daily in the active duties of professional business, with no opportunities for scientific and literary pursuits, except the fragments of time redeemed from the hours of ordinary repose. If fellowships were founded in our colleges, for the encouragement of young men of talents, scholarship, and moral worth, there would be a large increase in the numbers of resident graduates, who would render themselves competent to honour professors' chairs in our collegiate institutions, or to make, in other

spheres, those beneficial and learned researches, which would contribute to our social prosperity and national greatness. The venerable Dr. Nott, President of Union College, in his princely donation of six hundred thousand dollars to that institution, has wisely provided for a considerable number of fellowships, and young men who desire to avail themselves of the benefits of this foundation, must not only be students of that institution, but must take a full four years' course. By this, and the other munificent provisions specified in his splendid donation, Dr. Nott has become as distinguished a pecuniary benefactor to Union College, our own *alma mater*, as he has been, in other respects, by his able and efficient presidency of more than half a century.

It would also be a great public benefit to the cause of education, if normal schools were established in connection with our colleges, where those who desire to devote themselves to professional teaching, may become qualified for the important station of principals in our numerous academies, high schools, and common schools. Independent institutions for normal instruction have been established by several of our State Legislatures, and with signal advantage to our common schools, and other seminaries of learning.

5. Another requisite for attaining the true ends of Collegiate Education is, that college trustees be men of enlightened and liberal views, of sound discretion, and of good financial ability. That they ought to be cordial, united, and zealous, in promoting the interests of a college of which they are the guardians; and also, that they should be generous in their benefactions, provided the college is in special need of funds, are so obvious, that a declaration to this effect seems to be superfluous. It is clear that none ought to accept this trust, or retain it if previously assumed, whose feelings are hostile, or even indifferent to the prosperity of the institution. But it is not enough that trustees are cordial, and even pecuniarily generous. They must be competent. The educational interests of many hundreds and thousands of young men, the pride of their parents, and the hope of their country and the Church, are committed to their hands. If they adopt wise and judicious measures, and execute them with harmony and vigour, their official acts will contribute largely to the elevation and progress of society. A college, wisely located and efficiently managed, exerts a beneficial influence on a whole State, and often over a whole country. Of course college trustees are conservators of the public good, and they may be justly held responsible for the manner in which they fulfil their high and important trust. Especially are the finances of the institution committed to their management and control. On them are devolved the important measures of raising and investing funds, of making necessary improvements in the college buildings, library, and apparatus, and in general of keeping the institution in a healthy and prosperous pecuniary condition. How necessary then, for the trustees of a college to possess financial ability. If

a distinguished college president, in nominating a successor to that office, mentioned financial ability, as a primary requisite, this is still more important in a Board of Trustees.

6. Ecclesiastical supervision is of special advantage in securing the true ends of collegiate education. This supervision may be either by individual members of the Church, associated together for this purpose, and forming virtually an ecclesiastical body, or by the Church, in her organized capacity, as a Presbytery or Synod. Instead of proving its value by argument, it will be sufficient, on the present occasion, to notice how this plan has actually worked in several of our most successful institutions. History is sometimes more conclusive than logic.

The important measure of erecting a College in Connecticut, which resulted in the establishment of Yale College, was devised in 1698, by a General Synod of the churches. It was intended that the Synod should nominate the first president and inspectors, and have some kind of influence in all future elections, "so far as should be necessary to preserve orthodoxy in the governors;" that the college should be called "The School of the Church;" and that "the churches should contribute towards its support." This project failed; but in the following year, ten of the principal ministers of the colony (all except two, graduates of Harvard College) were nominated and agreed upon, by general consent, both of the clergy and laity, to be trustees, to found, erect, and govern a college. The government of the college, though in the hands of a close corporation, is in a Congregational sense, ecclesiastical, and is so regarded by the Board itself. The clerical members sat as an ecclesiastical council in the time of President Clap, organized a college church, and installed Professor Daggett as the pastor.*

The College of New Jersey, at Princeton, is another instance of ecclesiastical supervision in one of the senses we have described; and its character and success are not inferior to Yale. The College at Princeton was originated by Presbyterians, and it has always been under the regimen of Christian gentlemen (mostly Presbyterians), who were never known, except in a single instance, to swerve,

* See Lives of Rev. Abraham Pierson and President Clap, in Dr. Sprague's Annals. See also, Professor Fisher's Centenary Discourse; a note to which contains the following interesting statement: "The Address of President Clap to the Professor, sets forth, in few words, the grounds on which the authority to organize the Church was defended. The College is spoken of as an 'Ecclesiastical Society,' being constituted such by the Charter, which permitted its existence as a 'Sacred School,' for the promotion of learning and religion. The President and Fellows are a number of ministers, 'specially delegated to have the oversight and government' of the institution. Provided the approval of the Corporation is obtained, there is therefore nothing to preclude members of College from uniting in a Church. And being a body of ministers, resembling a perpetual council, the Corporation can also give, on behalf of the churches, their sanction to the proceeding. In this latter capacity, the Corporation may ordain to the work of the ministry persons who are called to give religious instruction in college,—as was done in the case of Presidents Day and Woolsey."

even in appearance, from the religious basis on which the institution was founded; and this disposition was promptly arrested by that remarkable man, the Rev. Wm. Tennent, Jr., a member of the Board of Trustees, who was not less distinguished for decision of character, than for his extraordinary piety. He is the person who, when a young man, was favoured with a wonderful trance, the record of which has made his name familiar to thousands of Christians, both in America and Europe.

"Mr. Tennent was one of the most active and zealous founders of that college; and the great object of those worthy men, in all the labour and expense which they incurred in its establishment, was to train up a pious and learned ministry for the Presbyterian Church. For the attainment of this object, and to guard the college against every species of perversion or abuse, he was ever on the watch, and especially to promote the religious interests of the institution.

"Soon after William Franklin (son of Benjamin), was appointed Governor of the Province of New Jersey, he took his seat, according to the provision of the charter, as *ex officio* President of the Board. On one of the early occasions of his presiding in quality of Governor, after coming to that office, he formed a plan of wheeling the Board into an agreement to have their charter so modified as to place the institution more entirely in the power of the Provincial government, and to receive in exchange for this concession some inconsiderable pecuniary advantage. The Governor made this proposal in a plausible speech, and was receiving the thanks of several short-sighted and sanguine members of the Board of Trustees, when Mr. Tennent, who had been prevented by some dispensation of Providence from coming earlier, appeared in the Board and took his seat. After listening for a few minutes, and hearing from one and another of his brother trustees, the nature of the Governor's plan and offer, after several of them had in his presence recognized the Governor's proposal as highly favourable, and such as ought to be accepted, and praised his Excellency's generous proposal as what all must think well of, Mr. Tennent, looking round the Board with the sharp and piercing eye for which he was remarkable when strongly excited, rose and said: 'Brethren! are you mad? I say, brethren, are you mad? Rather than accept the offer of the President [the Governor], I would set fire to the college-edifice at its four corners, and run away in the light of the flames.' Such was the effect of this rebuff from a trustee of such known honesty, influence, and decision, that little more was said. The proposal was laid on the table, and never more called up."*

The first college established in our country under the direct supervision of a Presbytery or Synod, was Centre College, Ky.

* Dr. A. Alexander's History of the Log College, pp. 153, 154.

The Presbyterians were the earliest promoters of education in that State. While it was yet a colony of Virginia, the Transylvania Seminary was incorporated, with a donation of 8000 acres of land from the State of Virginia; and soon after the Kentucky colony was erected into a State, the seminary was opened near Danville, all its leading patrons being Presbyterians. But in a few years it was removed to Lexington. Unhappily the Board of Trustees was composed largely of men who professed such unbounded catholicism, that they ejected the principal, a Presbyterian, on religious grounds, and filled the vacancy thus created by electing a Unitarian in his place.

The Transylvania Presbytery then established an institution of their own, under the name of THE KENTUCKY ACADEMY, and nearly \$10,000 was raised in the Eastern States to aid the undertaking. The Kentucky Academy was so much more flourishing than the Transylvania Seminary, that the Trustees of the Seminary made overtures for a union of the two institutions, with a pledge that a majority of the trustees should always be Presbyterians, and no change should ever be made in the charter without the consent of a majority of the members of the Board. The terms were acceded to, and a new charter was obtained, under the style of the Transylvania University. Matters went on harmoniously for a few years, when, by changes made in the Board, a majority of the members succeeded in electing a Unitarian to the office of President; and, during the struggle which ensued, the Legislature, contrary to the express provisions of the charter, created a new Board, not a single one of whom was a professor of religion. The Presbyterians were thus compelled a second time to establish a College of their own. In the midst of much public obloquy, and after no little discouragement and delay in the Legislature, a charter was obtained, giving to the Synod of Kentucky the supervision and control of the institution. Centre College, which was opened under this new charter, in 1823, with the loss of \$10,000, paid to the Transylvania University, which was never refunded, and with no pecuniary support except from private munificence, soon excelled the University, though encouraged by large and repeated donations from the State, and a magnificent legacy from an individual friend of the institution. The Trustees of the University, perceiving their error, endeavoured, after a vacancy occurred in the Presidency, to restore public confidence, by the successive election of men to fill that office belonging to the different evangelical churches, including the Presbyterian. But the Providence of God did not smile on these measures. One denomination after another following the example of the Presbyterians, established colleges of their own, until at length, as a dernier resort, the Trustees of the University proffered its supervision to one of these denominations; and, finally, the Legislature converted it into a Normal School. In this form it was carried on for a short time with encouraging prospects. But

by political influences, the requisite pecuniary appropriations have been withheld, and the institution is now virtually closed.

Some men, with high pretensions to patriotism, profess no little apprehension lest there should be too close a union between the State and the Church, in the matter of education. But here was an attempt to conduct a University by the State alone in opposition to the Church; and the result showed, that though the scheme seemed to be temporarily successful, it terminated in a profound and mortifying failure; while CENTRE COLLEGE, *under the fostering care of the CHURCH, and by the blessing of GOD, has become a large and prosperous institution.**

We do not assert that colleges under the direction of the State are necessarily hostile to religion. Legislation is sometimes controlled by Christian men; and where this is the case, college-trustees appointed by Legislatures will be likely to respect religion. But it is often quite otherwise. A painful proof of this has been given in the exclusion of the Bible from the public schools in some of the States; showing how unsafe it is to intrust the educational interests of the country to the exclusive control of legislative bodies. One legislature may nullify all which has been done by a preceding one; and the community is thus rendered constantly liable to those fluctuations which the caprice of party politics, or unprincipled demagogues may endeavour to effect. Nothing is so stable and reliable as Christian principle; and as the Church is founded on this basis, educational institutions under the control of the Church, are far more likely to be such as the interests of society require, than those which are controlled by men of the world.

7. Once more: in order to attain the true ends of collegiate education, colleges ought to be well endowed. The serious financial embarrassment under which many of our colleges are struggling, greatly impedes their progress and usefulness. We do not advocate expensive college buildings. But substantial buildings, with a good library, and a good philosophical and chemical apparatus, are a necessity, the supply of which is essential to the prosperity of a college. We do not plead for the endowment of professorships on such a scale as to provide for the incumbent luxurious and splendid livings. But the means of being supported with comfort and respectability are necessary to make them successful in their official labours. Parents and guardians, nay, the whole Church are therefore deeply interested in having our colleges amply endowed. The large benefactions of the wealthy, and the smaller offerings by men of moderate means, donations during life, and legacies in view of death, cannot be better applied than to found professorships in Christian colleges; and next to these in importance, is the founding of scholarships, by which a liberal education may be accessible to the talented and deserving poor as well as the rich. Without

* See Davidson's History of the Presbyterian Church in Kentucky.

wishing to divert a dollar from other objects of public utility, we would earnestly solicit, in behalf of our colleges, a share in the benefactions of the Church. Funds placed here will be a permanent deposit for the benefit of successive generations till the end of time.

Before concluding our discourse, it will accord with its main design, and be pertinent to the present occasion, to allude briefly to the past history of Hanover College. The origin of this institution dates back as far as 1825, when a committee of the Salem Presbytery, the only Presbytery then in the State of Indiana, selected Hanover as the most eligible location for a school of the Church. In 1828, a charter was obtained for an Academy, with the intent also, of connecting with it a Theological Seminary. In 1829, the Academy was taken under the care of the Synod of Indiana, which embraced at that time, the States of Indiana, Illinois, and Missouri. A Theological Seminary* was also provided for by the Synod, in connection with the Academy. In 1833, the charter was amended, and the name changed to HANOVER COLLEGE.

Few colleges have experienced as repeated and as serious disasters as those which marked the first ten or twelve years of the chartered existence of this institution. Had these disasters been more serious, it could not have survived. As it was, its continuance was once rendered extremely doubtful. The very foundations seemed to have been swept away as by a mighty torrent. The charter was surrendered, and the property sold. But the churches of Indiana clung to the ruin with parental tenderness; reminding one of the beautiful allusion of Lamartine, when eloquently illustrating the love of his parents towards himself, "I remember," said he, "to have seen the branch of a willow which had been torn by the tempest's hand from the parent trunk, floating in the morning light upon the angry surges of the overflowing Soane. On it a female nightingale still covered her nest, as it drifted down the foaming stream, and the male on the wing followed the wreck which was bearing away the object of his love." Such were the feelings and conduct of the friends of Hanover College towards the child of their affections and prayers, when it was threatened with annihilation. And their tenderness was effectual to recover it from the

* The Theological Seminary was carried on at Hanover eight years; during which time the number of theological students amounted in all to 40. After its removal to New Albany, in 1840, to 1855, which is as late as the catalogue in my possession extends, the number in attendance was 133. Add 27 more, as the probable number for the next two years, when the Seminary was suspended, with a view to the establishment of the Northwestern Theological Seminary at Chicago. Thus the aggregate number of students who have been prepared for the Gospel ministry in the Theological Department of Hanover College, and the New Albany Theological Seminary which grew out of it, was 200. For twelve years, from 1839 to 1851, I was connected with the Seminary as a Professor, and instructed about 100 of the young men alone referred to. I am happy to bear my testimony to their worth. Some of them are highly distinguished.

destructive billows, and replace it on this lofty and commanding eminence.

Notwithstanding its many discouragements and vicissitudes, Hanover College has accomplished a great and important work. The whole number of alumni, including the graduates of the present year, is 236. Of this number, 136 are ministers of the Gospel, or candidates for the sacred office. One-third of the remaining hundred are lawyers, one-fourth teachers and professors, one-eighth physicians, and the others farmers, merchants, engineers, and editors. By adding irregular students, these figures would be largely increased. Not less than one thousand young men have pursued their studies for a longer or shorter period at this institution, most of whom (as far as alive), are occupying positions of honour and usefulness.*

What is to be the future history of the College, must depend under God upon the zeal, efficiency, and perseverance of its guardians and friends. If those who have it under their immediate charge are faithful to their trust, and if the churches in Indiana adhere to it with as much tenacity and liberality as in former years, its ultimate success will be certain.

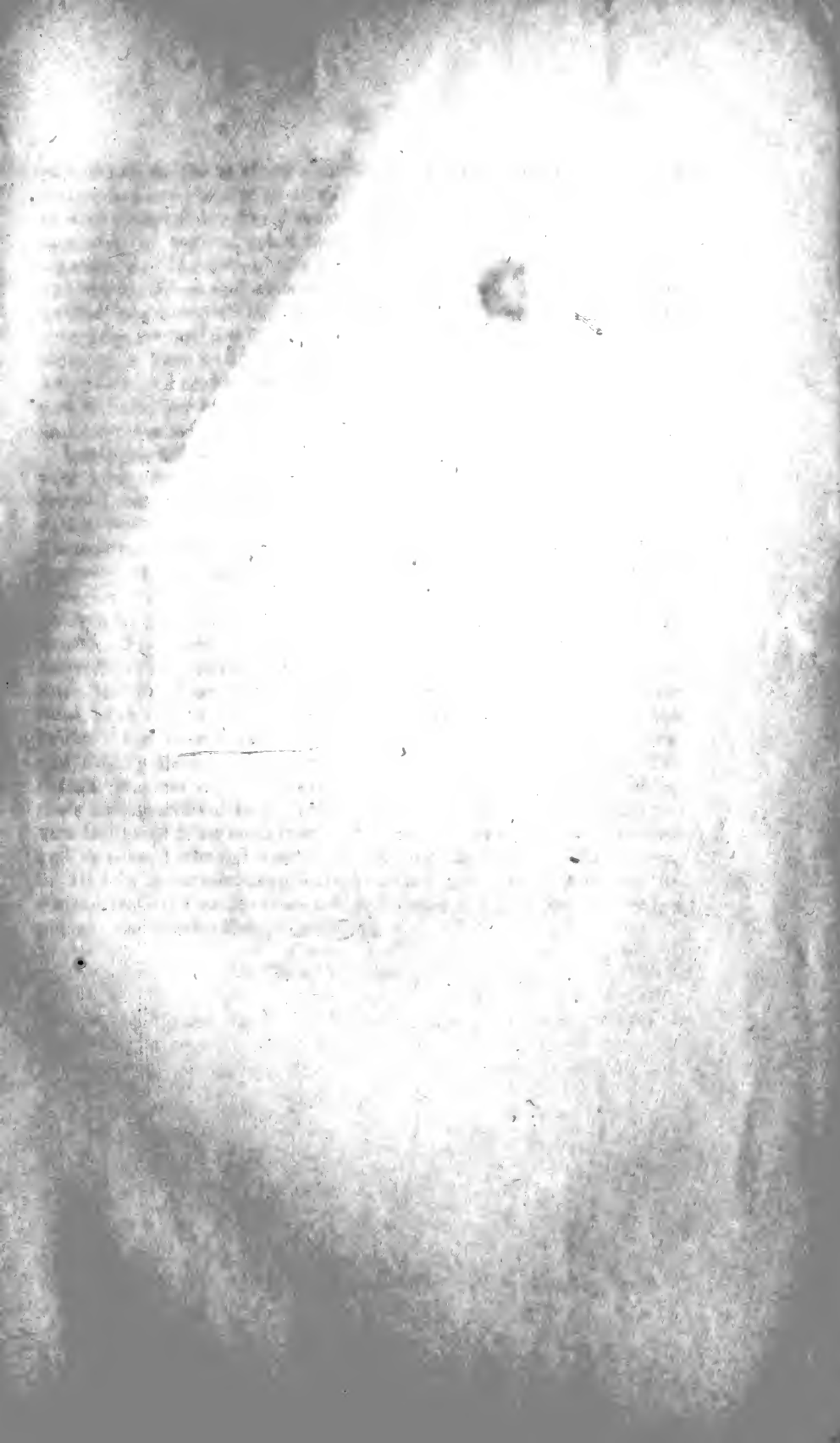
The location is remarkably healthy. The natural scenery is admired by all who behold it. Few places could provide an artist with a more favourable position to paint a beautiful landscape, than is furnished by the grounds and cupola of this College. The edifice itself is magnificent, and its plan and construction are all which either good taste or convenience can desire. The course of study compares favourably with the best eastern colleges. Religious and biblical instruction form a part of the regular college exercises. The community around are virtuous and intelligent. The arrangements for boarding bring the students under the daily influence of the domestic circle. An evangelical and edifying Gospel ministry is regularly enjoyed on the Sabbath. With the Divine blessing on these means of intellectual, moral, and spiritual culture, the students have as good an opportunity to prosecute their studies with success, and without injury to their manners and habits, as at any other college in our land.

In entering upon the responsible office of President, I must acknowledge that I assume the obligations, and undertake the duties involved in the office, with much diffidence. Though I have had considerable

* If it were expedient we might enter into details, having had access to an interesting manuscript history of the College, prepared at the request of the trustees, by the Rev. Dr. John Finley Crowe, who has been connected with the institution from its incipency to the present time; and with regard to all the important measures which have contributed to make the College what it now is, Dr. Crowe might have said, *quorum pars fui*. Some future historian may pen some facts which his modesty and humility prevented him from recording. The manuscript contains a deserved tribute to the memory of two excellent deceased Presidents, the Rev. Drs. James Blythe and Sylvester Scovel; and to the earliest and most liberal deceased benefactor, the Hon. Williamson Dunn.

experience in the work of education, my past experience has not diminished my conviction of the difficulties which may be expected in such a position. Yet I do not despair of success. With the co-operation of my respected brethren of the Faculty, the board of trustees, and the alumni of the College, of the citizens of Hanover, and the ministers and churches of Indiana, and above all with the needed assistance of the Holy Spirit, whose gracious aid I would earnestly invoke, my hope is that this College will be placed, ere long, on a firm and permanent basis; and that those who have hitherto toiled and prayed for its prosperity, will be permitted to realize, with joy and gratitude to God, their most sanguine desires and expectations.

Let past difficulties and providential interpositions encourage your faith; and let your past and present successes excite you to increased zeal and liberality. The venerable Dr. Wilson once remarked to his Session in our presence, with regard to the New Albany Theological Seminary, "You had better contribute one-half of your property, than permit the Seminary to go down." We repeat this remark: "Better give half of your property, than permit Hanover College to go down." Will the Indiana clergymen allow it to go down? Their generous subscriptions to its funds answer emphatically, No. One-tenth of the \$100,000 subscribed to the permanent fund, and one-fourth of the \$25,000 subscribed to the contingent fund, have been subscribed by ministers of the Gospel. Will the Indiana churches suffer it to go down? Their prayers and tears, and their generous contributions, respond emphatically, No. Will the alumni, and other old students, permit it to go down? More than a thousand voices promptly and unitedly respond, No: HANOVER COLLEGE LIVE FOREVER! And while this response is echoed and re-echoed through our entire literary and religious community, let all join in fervent supplication to God, that he will smile on the administration now inaugurated, and make it a rich blessing to the present and succeeding generations.







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